

# The South African Outlook

FEBRUARY 1, 1952.

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## The South African Outlook

When anyone is surrendered to his Lord, eager to find and follow His will, he can move forward trusting Him to restrain him if he takes the wrong road. But one has well said : "We must never try to push a door open and ask Him to follow us in."

—Robert Wilder.

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### Progress by time-table.

Having no direct responsibility for administration and very little idea of what it actually involves, the Trusteeship Committee of UNO finds expression for its good intention in a somewhat airy enthusiasm about laying down the law for the nations which have to do the work. A recent example is the call which it has made, on the initiative of India, to all the trustee powers to name without delay definite dates by which the various trust territories will be granted independence or self-government. The wish behind this summons is, presumably, the laudable one of making the advance towards self-government as definite and expeditious as possible ; but it hardly serves to inspire confidence in the committee's practical knowledge of the immensely important matters with which it deals. It has evoked from the sober *Times* the rebuke that the proposal, while sufficiently plausible, suggests a distrust of the good faith of the trustee powers which Britain at least, confident in the recent record of rapid constitutional advance in many parts of the Empire, is entitled to disdain. "In fact, it is a proposal to treat the delicate art of human relationships as if it could be regulated by clockwork.

The government of dependencies—indeed all government cannot be made to progress by a fixed schedule ; it is a series of carefully controlled experiments, each shaping itself from the result of the last, and the control can be furnished only through intimate knowledge and anxious study of the people whose political education is being furthered."

"In the most important British mandated territory, Tanganyika," the paper goes on, "a new constitutional experiment is at this moment about to begin ; it would be as impossible to fix now a date for the next experiment after that, let alone for the completion of the whole series, as it would have been for the authors of the great Reform Bill to name a date for giving votes to women.

"The inescapable fact is that a trustee must be trusted and a time-table must be adapted to the variable man and not man to a fixed time-table."

\* \* \* \*

### Rev. Michael Scott.

To take exception to the ways of the sincere enthusiast is never pleasant, if only because it may so easily be thought to savour of superiority, or timidity, or lack of sympathy, or sundry other stodgy or hateful things. Yet when one feels convinced that a man's very ardour, being inadequately governed by patience, has led him to follow dubious and possibly destructive methods, it may be a duty to say so, though with humility and respect. For the cause is greater than the man.

The appeal of Michael Scott to the Trusteeship Committee of UNO has behind it a splendid fervour for the under-dog which shames and diminishes the self-esteem of us all. The flame of it is pure and admirable. We acclaim its selflessness, so clearly evidenced in many ways. We want it to have the utmost possible scope. And, just because we feel that way about it, there are many of us who are constrained to regret the course which he has followed, for it seems to us that for want of a little more patience he has in some measure compromised his case.

Is it right, we wonder, to risk destroying the usefulness, and perhaps the very existence of UNO by cooperating, albeit for the highest purposes, with people who are content to drive a coach and horses through its constitution ?

We have ample reason to lament the way in which the rule of law and the sanctity of the given word are being flouted by peoples in different parts of the world today for



selfish ends. It seems to us to be one of the most disquieting signs of a threatened breaking up of the foundations of civilised order. But is it any more tolerable when the end is altruistic? Is it not, in some ways, even more disquieting? For, surely, the nobler the cause, the more essential it is that the methods followed and the agents used should be beyond reproach, and not, as in this case they seem to us to be, flagrantly in conflict with a constitution voluntarily accepted and solemnly undertaken in order to establish a new order amongst the nations. We know how often impatience has proved to be the worst impediment in the way of the best causes.

South Africa's protest has, we believe, been rightly founded, and her temporary withdrawal has probably been the most effective way of recording it. But, having made it, it seems to us that a very great responsibility indeed rests upon her in regard to the present welfare and future progress of the peoples concerned. About these things she can less than ever afford to be negligent or casual. She must now be in the van in showing the world what a generous interpretation of trusteeship means. And a clear duty confronts all of us ordinary folk to maintain in every lawful way the strongest pressure to this end.

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#### Exclusion is not an answer.

It is not necessary to agree with the views and methods of Mr. Scott to think that the Government has made a wrong and ineffective answer to them by shutting the doors of South Africa against him. It was probably rather much to expect that they would resist the pressure exerted upon them to do so, but it is quite probable that by invoking the Immigrants Regulation Act against him they are increasing rather than diminishing the influence of his campaign. A touch of martyrdom invariably enhances a man's capacity for mischief, if mischief be his business. Certainly Mr. Scott's address to the Trusteeship Committee of UNO could hardly be denounced, even by those who disagree *toto caelo* with the views therein expressed, as being particularly outré or extravagant beyond what is freely and frequently said in South Africa. The Minister of the Interior has made a point of disclaiming any connection that might be imagined between the order against Mr. Scott and his activities in regard to the South West Africa issue at UNO; but to invoke a law directed primarily against people of disreputable character to exclude a man of the highest sincerity, because his views are regarded as disturbing, is flagrantly undemocratic, and suggests weakness rather than strength. The gravamen of the case against him is in fact that he has not been content merely to agitate and so bring pressure to bear on the South African authorities, but that he has striven to invoke the aid of outside powers against South Africa. Yet we can recall a time, a generation ago, when some of those in

authority today did much the same sort of thing, but the Government of the day did not think it necessary to react with such unnecessary rigour.

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#### Africans and Industry.

It is just as well that we are reminded from time to time that an unnecessary and unmerited amount of prominence is given to the eloquence of which mere politicians are so fond. The politician, it seems, is prone to believe that he has got to talk, whether he has anything real to say or not, in order to make propaganda, (which, it may be remembered, has been defined as 'food for propergeese'), for his party's cause. If he is to be a success he has to give the impression of being more or less omniscient, but that is little more than a trick of the trade. If you look to him for knowledge of the real state of affairs in the country you are likely to get an inadequate and often quite incorrect picture; you must seek for that elsewhere. Fortunately now and then some of the real workers take the floor, and five minutes from one of them will reveal more of what is really going on than an hour from the politician. These men do not get so much publicity, but their's are the voices to listen for.

A useful reminder of this was the annual report of a Mr. Barclay, who is labour adviser to the Transvaal Chamber of Industries. It appeared in November and has the merit of authority, but you will look in vain in it for the popular picture, beloved of some politicians, of millions of Africans advancing in serried ranks to the capture of the white man's position of privilege and control, and barely kept at bay by the vigilance of the politician over the untiring maintenance of strict colour bars. Mr. Barclay is content to give the facts, and the first one to be noted is that the absorption of the Africans into industrial occupations is going on steadily all the time. A second is that instead of bringing the serious menace of unemployment to the white worker, it is chiefly, and, in many cases, only this process which has kept business going and the white worker in good employment. White South Africa's solvency and relatively good standard of living depend increasingly upon it. But—and here is another fact of importance—there is no sign of any flooding of the market with competent, competitive African workers. The stream is uncertain in flow, in quantity and in quality, and eagerness to achieve the maximum productive capacity and its accompanying rewards is not a common feature. It is more often found in the worker of urban origin than in those whose roots are in the reserve and who have not become aware of any need to free themselves from the unconcern about personal ambition generally prevailing there.

The reality, which must sooner or later force itself upon the national consciousness, is that South Africa's continued



existence, to say nothing of its progress, as a fortunate country, depends primarily upon the success of her industrialists in turning enough easy-going Africans into steady, reliable operatives, eager to improve their efficiency and by so doing to win security and all that it can bring for themselves and their families.

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### Wiser Counsels in the North.

Christmas was a day of good tidings for the African people in Southern Rhodesia in more senses than one, for the Minister of Native Affairs, Mr. Ben Fletcher, took the opportunity of a Christmas broadcast to announce that Natives are to be appointed to all boards and committees concerned with Native administration and welfare in the country. Thus a Native would be appointed, for instance, to the Land Board which administers Native purchase areas and villages; moreover, committees of Africans would be appointed to advise in the establishment of all new Native villages in the reserves.

At the same time the Government has decided to give full encouragement to the development of workers' organisations, and not to leave them at the mercy of possible under-scrupulous agitators. The high standard of responsibility evidenced by the leaders of the Rhodesia Railways Native Employees' Association at the recent council meeting which considered the conditions of Native service with the Railways, had impressed the Government very favourably indeed.

This is an excellent illustration of how solid gain can be won when the path upward is not barred. It is not to be thought for a moment that the Africans of Southern Rhodesia are more advanced or intelligent than those in the Union. But a more reasonable and less fear-ridden policy gives them encouragement and at least some direct say in the planning of their life. In the Union we are likely to pay dearly for the persistent and arrogant refusal of consultation.

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### Crying for the Moon.

That we still hear so much about the so-called 'repatriation' of the Indians from South Africa is a remarkable illustration of the persistence of mere wishful thinking even amongst men of experience and authority. A learned professor of the University of Pretoria can solemnly assert to the conference of the South African Bureau of Racial Affairs that the English and Afrikaans communities feel as one man on this question, but that there seems to be a complete inability on the part of any government to carry out the expressed wishes of the public. "Although" he said, "we cherish great hopes of the results of the Group Areas Act, nevertheless we must once more quite clearly state that, in view of the expressed wishes of the majority of the white population, and of the rising Indian popula-

tions in various parts of Africa, the policy of ultimate total removal of the Indians from South Africa must not be lost sight of."

A commendable service to the cause of good manners was rendered by Mr. van Wyk, of the Institute of Race Relations, when, after a lengthy discussion on 'repatriation,' he deprecated the constant use of the word 'coolie' as indicating an unfortunate attitude of mind towards the Indians. He was supported in this by the Chairman, Professor Gerdener, (reported by *Die Transvaler*, as having led the conference "in a calm and competent manner.") who urged that the attitude of the European towards the other racial groups must also appear in his language and his daily living, and that words like 'Hotnot,' "Coolie" and "Kaffir" should be avoided.

Is it not time that we cleared the ground of much that cumbers it by recognising frankly that

a. shifting a people, more than three-quarters of whom were born in South Africa, cannot be rightly thought of as 'repatriation,'

b. there is no country to which to remove them,

c. the cost of persuading unwilling tens of thousands to go, even if money could do it, would be quite beyond the resources of the country,

d. the perpetration of a project so immoral and cruel would bring fatal and eternal discredit upon us in the eyes of the whole world?

Meanwhile, the only policy which we are able to deduce as being favoured by the Government at the moment, that of smugly waiting until cruelty and hopelessness may combine to drive the Indians from what is to the great majority of them their native land, is surely one to make us all ashamed of ourselves. At all costs in the matter of 'face,' and despite the apparent impossibility of coming to an honourable understanding, there should be an honest conference.

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### Sunday School Convention.

Sunday School workers of all denominations are invited to attend the 37th Annual National Sunday School Convention of the S.A. National Sunday School Association to be held by kind invitation of the East London Sunday School Union, at the Trinity Methodist Church Hall, Oxford Street, East London, during Easter from the 11th to the 14th April, 1952. Further particulars from—The Secretary, S.A. National Sunday School Association, P.O. Box, 17, Port Elizabeth.

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If God is not like Christ, to many of us He is incredible. If He is like Jesus Christ, He is irresistible.  
—W. R. Malby.



## The South African Institute of Race Relations Council Meetings January 1952

THE COUNCIL OF THE INSTITUTE OF RACE RELATIONS MET IN CAPE TOWN ON THE 15TH, 16TH AND 17TH OF JANUARY, 1952. WE PRINT BELOW FOR THE BENEFIT OF OUR READERS THE FINDINGS OF THE COUNCIL ON FOUR OF TODAY'S PROBLEMS

### THE LIQUOR LAW AMENDMENT BILL

THE Institute considers that the time has come for a revision of the liquor law in the light of the experience gained since 1928 and welcomes the present Bill. There are, however, certain matters on which it feels that the Bill needs amendment.

#### *Central Licensing Board.*

The Institute is satisfied that the Central Licensing Board can serve a useful purpose, but it is essential that more specific provision should be made with regard to its personnel.

The Chairman should be qualified in law and have experience of the administration of the law, e.g. an ex-judge of the Supreme Court, an ex-magistrate or a senior advocate.

As provision is made for the representation of the (i) Tourist Industry, (ii) the Agricultural Industry, (iii) the Liquor Industry, and (iv) the location authorities, provision should also be made for the representation of agencies concerned with the victims of alcohol, such as the National Welfare Organisations Board and the National Work Colonies and Retreats Advisory Board.

At least one member of the Central Board should be a woman. All members should be appointed for a period of three or five years and not at the pleasure of the Minister.

#### *Local Licensing Boards.*

The area of jurisdiction of the local licensing board should not be so big as to prevent its members having personal knowledge of the whole area, and, in defining the areas, regard should be had to community of interests and social and economic factors.

The Chairman should be a magistrate or ex-magistrate and the other four members should represent the Tourist Industry, the Liquor Industry, the Local Welfare Organisations Board and a local authority in the area. At least one member of each local board should be a woman. All members should be appointed for a fixed period of at least twelve months and not at the pleasure of the Minister.

#### *Appeals and Reviews.*

The Institute welcomes the provision in the Bill which allows the Central Board in its discretion to call upon any local board to submit any decision for review, but considers that no matter should be decided by the Board without first giving all interested parties a hearing.

The right of further appeal or review to the Supreme Court should not be restricted.

#### *Non-European Restrictions.*

While the Institute deplores the increase in drunkenness in the Non-European section of the population, it is not satisfied that the position can be improved while the present system of control applies, allowing Europeans practically unlimited supplies while Africans in general are subjected to total prohibition and Asiatics and Coloured persons have various intermediate rights which differ in different Provinces. The system necessarily leads to difficulties, evasions and contraventions of the law, and requires substantial revision.

With regard to the supply of liquor to Africans in urban locations, reserves, etc., the Institute is of opinion that some provision should be made for consulting the local inhabitants to decide whether the supply of liquor or kaffir beer should be allowed, and, if so, under what conditions.

#### *Fortification of Wines.*

As one of the causes of drunkenness in the wine producing areas is the compulsory fortification of sweet wines, the Institute feels that the law requiring such fortification should be repealed and that Parliament should legalise the use of preservatives other than spirits in order to keep the alcoholic content low.

#### *The "Tot" System.*

The Institute considers that, in the words of the Meaker Commission (The Cape Coloured Liquor Commission of Inquiry, 1945), it is in the interests of all concerned that the tot system should be abolished, either immediately, or over a period of two years as recommended by that Commission, and in any case that it should not be extended.

#### *Yeast.*

While the Institute recognises that yeast may be used in preparing certain intoxicating concoctions, it is of opinion that, having regard to its use in making bread and for other innocent purposes, the total prohibition of its supply to Africans, Asiatics and Coloured persons is bound to inflict undue hardship.

#### *Methylated Spirits.*

Although methylated spirits may be used for illegal concoctions, its sale and supply to Africans, Asiatics and



Coloured persons should not be entirely prohibited, but steps should be taken so to treat it as to make it impossible to use it as a beverage.

#### *Kaffir Beer.*

The Institute, while expressing no opinion on the desirability of the municipal supply of kaffir beer, considers that the halls in which it is supplied should be decent, commodious premises in which the beer can be consumed in comfort, and that the social amenities of the community should not be entirely dependent on the beer-hall profits.

Section 123 (2) of the Bill provides that, with the consent of the European owner of land outside an urban or scheduled Native area and with the consent of the Magistrate or Native Commissioner, the African occupier of any hut on that land may be given permission to brew beer. The Institute feels that where such land is owned by a Non-European, it should be possible to brew beer with his permission and that of the Magistrate or Native Commissioner.

### HOUSING FOR AFRICANS

This Council recognises that the African population so far as housing is concerned is divided into three economic groups :

- (a) those who can afford to build or purchase their own house, or pay an economic rental ;
- (b) those who require subsidising for a certain period ;
- (c) those who can afford little or nothing for rent.

Townships and houses therefore should be so designed as to provide for those categories a gradation of house standard and amenity. For example, the smallest income group should be housed in terrace or row houses or other multiple housing units to achieve the greatest economy of services and maintenance. The middle income group should be enabled to occupy a house with a small garden, but those able to afford it should be entitled to obtain larger stands in a village set aside for this purpose.

In these villages security of tenure should be the basis of home-ownership. Plots should be made available to Africans for purchase on a freehold basis. Alternatively, the lease-hold period should be as long as possible, compatible with the estimated life period of the house.

In these villages African building contractors should be encouraged to build the houses under the supervision of the Municipality, which should obtain and distribute building material at cost.

With the purpose of their being employed on these houses, Municipalities should train and organise African building operatives and the Government should be urged to develop training schemes in centres accessible to the

African. In urban locations and villages all future building and maintenance work should be performed by African workers.

Employers should be invited to construct houses for their employees on sites leased to them by the local authority at an economic rental.

A recommendation should be submitted to the Institute of Treasurers urging local authorities to exclude administrative and medical service charges from the running costs of houses, and to adopt the principle of accepting these charges against rate fund.

The National Housing and Planning Commission should be urged to make funds available to local authorities for :

- (a) the capital cost of services in establishing an African township ; and
- (b) for loans to Africans who wish to build or buy their own homes.

### LOCAL GOVERNMENT FOR AFRICANS IN URBAN AREAS

The late publication, on the eve of the Parliamentary session, of the draft Urban Bantu Authorities Bill has made it impossible for those bodies most intimately affected by the Bill, such as local authorities and the Advisory Boards Congress, to give the Bill the study it requires and to define their attitudes. This is all the more regrettable in view of the fact that, since the demise of the Native Representative Council, there is no central body representative of the African people.

This Council has found itself in the same difficulty. In the time at its disposal it has not been able to consider the Bill fully nor has it had the opportunity thoroughly to canvass the opinions of its constituent bodies.

In order to enable the Bill to be adequately analysed and its implications to be fully comprehended this Council strongly urges the Government to refer the Bill to a Select Committee to which interested organisations and individuals can submit their views and recommendations.

### THE GROUP AREAS ACT

The Group Areas Act having now been proclaimed notwithstanding the Institute's appeal for delay, made last year, Council feels that it must express its deep concern at the uncertainty, fear and hostility to which the Act has given rise.

Council is convinced that only by the way of inter-racial co-operation and consultation, and not by the way of mere separation or of solutions imposed on one section of the community by another, is peace to be found.



## Cry, The Beloved Country

VERY properly the film was first shewn in South Africa.

So we in this country were the first to see the old African priest Kumalo leaving his rural home and going to Johannesburg for the first time. We travelled with him in the train where the mineboys (who were certainly not going to Johannesburg for the first time) got some fun out of the old man's ignorance by telling him that all the gold is sent over to America where people dig holes in the ground and bury it again. Then we saw him searching for his son Absalom in the slums of Johannesburg, and finding only the girl with whom, unmarried, the boy was living, and who was already pregnant by him. But Absalom was away on a housebreaking adventure in which he was taken by surprise and there we saw him shoot and kill the white man of the house. For this we saw him tried in the Court, convicted of murder, and sentenced to death. At last we saw the sorrowful return home of the old priest, having with him the girl who had been married in the gaol to Absalom just before the latter was hanged.

The story gives the producers ample scope for exposing some of the scandals of racialism which are reported from time to time in the newspapers. But, whether it is deliberate on their part, or the result of censorship, one of the first things that strikes one about the film is its restraint in this respect. For example, the European police are seen in the non-European slums in Johannesburg, and the warders in the gaol, but no roughness on their part appears; on the contrary the police are seen (as indeed they sometimes may be seen) gently lifting a wounded non-European into an ambulance. Again, except for the disgust (at first) of old Jarvis at the welfare work his son is doing for the Africans in Johannesburg, and the remark of the police official that young Jarvis, in being killed, only got what he could expect for spending his time that way, there is very little in the film to indicate the more regrettable attitude of the Europeans towards the non-European.

In the presentation of what is commonly called the "dressed native, or the school kafir," any kind of unnatural polish has been very successfully avoided. Indeed there seems to be a studied crudeness in some of the characters of this class. For example, the good old African priest is a rugged looking old fellow with nothing very attractive in his appearance and something very like an impediment in his speech; again, the little child (delightfully enacted), who brings into the house the letter which comes from Johannesburg and hands it to the old priest and stands looking over the edge of the table with the ends of her fingers resting on it, has a little child's endearment of an "imperfect articulation\*" in the way of a slight lisp. "My child" says the old man "are you hungry?"

"Yeth, 'Mfundithi" says the little child, quickly bobbing a curtsey. "Then go to the mother" says the old man, "she may give you something to eat." "Yeth, 'Mfundithi" says the little child again with another curtsey before going out. And the girl, whom the old man finds, and who makes him angry by referring to his son as her husband (as they all do), might well have appeared vulgar and dressy like many of the African girls in town who have sunk into an immoral life. Actually we see her as a shabby creature, dull, and unattractive in appearance, in a dirty little room in one of Johannesburg's slums. At first the old man deals rather harshly with this girl (who is only sixteen). "You speak of my son as your husband," he says gruffly, "and how many 'husbands' have you had since you came to Johannesburg?" "Only three," says the girl, with rather an inane and injured look on her face. But all this crudeness comes as an agreeable surprise, for it is not overdone, and it is much more true to life than a closer imitation of European ways (usually regarded as typical) would have been.

Indeed the whole presentation of the life of the Africans, their conditions and their characters, is so wonderful just because it is so true to life. Have we not seen, in our country districts, just that good old rugged priest, with not much education it is true, and yet a type of great value, though now fast disappearing? "He had no great intellectual gifts, but he was a man of marked simplicity and absolute sincerity . . . not unlike the Great Forerunner; certainly not a reed shaken by the wind, but a strong forest tree under which others could shelter; not eloquent, but one whom people wanted to hear; rather rough, but absolutely true and patient in suffering."\* And do we not know just that charming little child with her quaint little way of speaking and her very respectful manners? (One such, only recently, when returning home on the veld from the local store, was struck by lightning and killed). And is not that dull and shabby looking girl all too often to be found in the shocking African slums which are still such an appalling reproach to so many of the prosperous towns of our beloved country?

The story just tells of people that exist and of things that are actually happening amongst the Africans in South Africa today. This is proved when those engaged in philanthropic work amongst them relate the things they find happening and people exclaim: "But that sounds like 'Cry, the beloved country.'" Life reminds us of the story because the story simply tells of life. "Those who go to Johannesburg do not come back." The old priest repeats the remark slowly to himself as its meaning sinks slowly into his mind; and many are the parents in the

\*Jane Austen's little Dashwood,

\*Father Callaway, after the death of the Rev. Jemuel Gamla.



country who have been forced to the conclusion, after prolonged anxiety, that they will never again see their son or their daughter who has gone away to one of the big towns. A father of a large family in the country wrote recently to the town: "I think life there is like a swamp which swallows up many people and we do not see them again." And it is just because the story reproduces so truly what is actually happening that the film will not be welcomed by all. "Quite disgusting" was the agreed conclusion of one party on the whole production, and a man behind the counter in a shop on hearing this remarked, "They do not want the truth."

To anyone with the smallest love of human nature, though without even any knowledge at all of South Africa and its people, the film must make a strong appeal; but to those who have some experience of the country, and the conditions of its African people, and have discovered some of the virtues of their home life and their characters, it can hardly fail at times to be deeply moving. The simple poverty and goodness in the country home, and the anxiety

there, with which the story opens; the mixed crowd of reverent and griefstricken Africans assembled in the Church in Johannesburg at the funeral service of young Jarvis who had done so much for them; the scene in the Court when the sentence of death is passed on young Kumalo, and his two confederates are (by false witness) acquitted; the marriage in the prison, and the last interview in the condemned cell between the young man and his old father; and the latter's sad return to his home in the country welcomed in the open air by his congregation with the singing of a solemn and wellknown hymn about love for the Saviour—"Ndimtanda Umsindisi Wam. . .)—and bringing with him not the son he had sought but a young widowed daughter-in-law soon to be a mother . . . it is probable that at each shewing of the film there are at least a few in the audience who are grateful to the darkness in which they sit for hiding the tears that fill their eyes on these and other occasions in this very true presentation of some aspects of African life in South Africa today.

JOLA.

## The Church and Communism

### PART VIII

*The General Assembly of the Church of Scotland appointed a Commission on Communism. This Commission has been at work with great thoroughness, and when the Assembly met in Edinburgh towards the end of May it submitted a long and realistic report. It is our intention to give our readers the opportunity of reading this remarkable document, although it will take several months to accommodate it in our columns. Our last seven issues gave the opening portions of this Report, and below there follows a further section.*

—Editors, "The South African Outlook."

#### I.—THE CHALLENGE OF COMMUNISM

**P**REVIOUS sections of this Report have examined the nature of Communism and have given some account of the situation out of which it emerges. It is necessary now to turn to the question of what the Church must do in the face of these facts.

To many people at the present time the phrase, the "challenge of Communism," will at once suggest the problem of the military threat to the Western democracies, which the Soviet Union and its satellites are widely believed to constitute. This matter is considered in another Report to this General Assembly. This Report is rather concerned with aspects of this challenge which exist quite apart from the specifically military problem.

Communism inevitably challenges the Church for two reasons. In the first place, Communist practice is based upon a total philosophy which claims to provide the clue,

at any rate, for the solution of all the varied problems which puzzle the troubled mind of man. Marxian dialectic demonstrates the illusory nature of all religion, it interprets the development of the historical process, it indicates the fashion of the future society, it provides the canon for artistic achievement, and it forms the theoretical basis for all genuine scientific method. In the second place, Communist governments always encourage and, in more or less subtle ways, try to enforce the acceptance of this philosophy or pseudo-religion, as it might be better described. Clearly the rise of such a movement as an important factor in the modern world cannot but constitute a most grave problem for the Church.

But to appreciate adequately the nature of this problem three further facts must be clearly grasped. To begin with, it is important to see that the challenge which Communism offers to the Church has a double character. Communism must be both resisted and learned from. An illustration will perhaps help to make this point clear. According to the Marxist, morality is class-conditioned. That is to say, all moral codes are simply social devices designed to stabilise some class structure or other to which the current relations of production have given rise. Thus all moral standards are purely relative, and exist merely to maintain the governing class of the time in its power and privilege. As a new ruling class comes to power so will moral standards change. There is no absolute right or wrong. Now this view challenges Christianity in two



ways. To begin with, it denies what Christians must always affirm—that however it may be defined there is an absolute and eternal distinction between good and evil, grounded ultimately in the nature of God. In this regard Christianity and Communism are in irreconcilable opposition. It is a question of truth and error, of light and darkness. But something else must be said. The Marxist can support his argument with instances of standards of social and political conduct which exhibit a bias in favour of the interests of what happened to be the dominant social groups of the time, and even more readily with instances of an outlook and behaviour on the part of individuals, including Christians, which were quite definitely so conditioned. In this regard the challenge with which Communism confronts the Church is of a different character. It is no longer a question of darkness over against light. Rather this challenge is one which the Christian must acknowledge in all humility as something which may be for him a Word of God, of the God who carries out His work of judgment and mercy in the process of history. The Christian, above all men, should recognise how subtle are the temptations which spring from the sinful heart, how easily he rationalises what he takes to be his own interests, how strong is the hold of conventional assumptions upon his mind.

This double character runs throughout the challenge with which Communism confronts the Church. The rise of Communism has to be understood as a judgment upon the society in which it grew and, in measure, upon the Church which is tied up with the life of that society. As such its challenge is to be accepted with humility. But, at the same time, it has become incarnated in a political structure, which with its secret police, its slave labour camps, its suppression of freedom, its deliberate and shameless disregard for the truth, must be deemed more evil than the society upon whose shortcomings its rise must be understood as a judgment.

A second fact must be clearly understood if the nature of the challenge which Communism presents to the Church is to be properly appreciated. It must be remembered that Christianity and Communism are not the only forces in the field. It may be that, humanly speaking, they are not even the most influential forces which at the present time are moulding the future. For the Christian in the last resort, history is subject to the will of God. The Church as the Body of Christ is the one eternal and indestructible form of human society; the one community against which the gates of hell cannot prevail. There is therefore a danger of supposing that, at any given period of history, from the purely human standpoint, from the perspective which the historian as such must necessarily adopt, the Church must appear as a decisively important institution. It is perhaps this error which lies behind the

pragmatic way of assessing the part which the Church has played in the life of the past, and of determining what it should do in the present, which is so characteristic of many Church people to-day. We have to reckon with the possibility that it may be God's will that, as happened in the early centuries of its life, so increasingly in our time the rule of the Church may be a hidden one, in the sight of God decisive for the future, but in the eyes of men without apparent importance. On the other hand, there is some danger that because of the spectacular part which Communism plays on the stage of international affairs at the present time people may be bewitched into accepting, as it were, half-consciously, the Communist thesis that history is inevitably moving towards Communism. The response which the Church makes to the challenge of Communism must not be governed by the assumption that either Christianity or Communism is necessarily going to determine the future pattern of human society.

The third fact which has constantly to be kept in mind if the true significance of the challenge which Communism offers to the Church is to be appreciated, is that Christianity and Communism are incommensurables. Communism is at once a political programme and strategy, and a total philosophy. Christianity is neither a political programme nor a political strategy, and is something far beyond a *weltanschauung*; it is faith in the living God who has revealed Himself to men. It is vital to guard against the humanist misunderstanding of the Christian faith which regards it as a kind of ethico-social theory and way of life, which could be set alongside Communism. Christianity has indeed implications for ethics and for social life, but essentially it is infinitely more than a way of regulating human behaviour.

These three facts taken together may define more precisely the nature of the challenge with which Communism confronts the Church. Communism is not the only force at work in the modern world. History is far too complex, and though it has its regularities, far too much the realm of human freedom, not to speak of the fact that in it Divine Providence is continually at work, for it to be possible to map out its future development in the terms of the Marxist dialectic. Communism cannot therefore be accepted at its own estimate as the decisive force in the modern world. But it has none the less a peculiar significance, a significance which arises out of the fact that it embraces within itself to a greater extent than does any other contemporary movement, the varied and often mutually contradictory trends which seem to hold the allegiance of modern man. *To consider, therefore, the challenge which Communism offers to the Christian Faith is to consider the challenge which the modern world as such offers to the faith, only in a form as it were writ large and displayed with startling and brutal clarity.*

Attention was drawn above to the fact that Communism



—and this characteristic is shared by other significant modern movements of one sort and another—is incommensurable with Christianity. The basis of this incommensurability is to be found in the fact that Communism, in common with so many contemporary movements, bases itself on the doctrine that man is his own saviour, as against the truth revealed in Christ that in God alone is salvation to be found. It is in this humanist character of Communism and other modern creeds that the aspect of their challenge as irreconcilable opposition to the faith is found. But this humanism is at the same time the expression of insights which if they have not been simply derived from the impact which Christianity has made upon the development of civilisation, have at any rate been powerfully stimulated by that impact. In this regard the challenge is to a Christianity which has often failed to give adequate expression to its own best insights. But, at the same time, this humanism, because it divorces these insights from their true basis, sooner or later develops them in a direction which renders them destructive of themselves.

Communism gives expression in a peculiarly acute form to three of the antitheses which have governed the development of modern culture. The first of these antitheses is between man as a creature, bound up with the material universe of which he is part, and man as a creative being, made in the image of God, to whom dominion over the sub-human creation has been given. Recent centuries have seen the unprecedented extension of man's control over the physical world accompanied by his enslavement to his own achievements. The attempt to produce a "Soviet man" is a conspicuous instance of this paradox. The second antithesis is between man as rational and man

as controlled by his non-rational impulses and emotions. The modern attempt to develop a society which shall be governed by reason rather than by tradition has gone a long way towards producing a mass society in which men are ruled by emotions skilfully manipulated by propaganda. Again Soviet society, which is perhaps the most conspicuous example of an attempt to orientate society in terms of a theoretical blueprint, is at the same time the most striking instance of a society controlled by an elaborate process of psychological conditioning. The third antithesis is between man as an individual and man as a member of a community. The whole modern movement towards greater social justice, and a greater measure of equality as between men, springs from an affirmation of the value of the person. And yet this movement has come to be characterised by an evident tendency towards a collectivism which is destructive of personality. Again Communism provides the most glaring instance of this paradox.

The challenge which modernity in general and Communism in particular offers to the Church is this. Can there be made evident within the Church that depth of insight and that capacity for transforming human nature from which may emerge a resolution of these antitheses which shall be fruitful and not destructive? In terms of the modern situation will faith show itself as the source of a human creativeness, which shall exercise to the full man's dominion over nature, without falling into the primal sin of confounding the creature with the Creator; of a rationality which is neither aloof from and irrelevant to the vital problems of society, nor is merely the slave of non-rational impulse; and of a form of community which nurtures a genuine personality, and a personality which finds its fulfilment and completion in a true community?

## Bantu Women's Home Improvement Association

*The Presidential Address to the Ciskeian Annual Conference*

IF you will bear with me for a moment, I wish to remind you once again of your vow which is implied in our motto. I wish to remind you that we, members of this course and of the clubs we represent, are Apostles of Change—of Revolution, if that may not frighten you, of silent revolution in society, not the loud, spectacular and bloody upheavals we hear so much about in history books the world over. We must change our society for the better. If that vow remains with us always then I shall be gratified.

"Shine where you are!" What is our motto for if not to preach that into the darkness of our little spheres we have vowed to do something, to bring in the light of change for the better, in our lives, our homes, our environment, our society? A divine dissatisfaction with things as they are must be an ever present urge with us, if our motto

means anything at all. Things are not good enough, in fact they are bad enough as they are.

Our Homes. They are out in the lonely arid back-veld, dead to change, conservative and uninspiring. They are in the slum areas of the town location. Neglect, dirt, squalor and insecurity surround them. They tell the tale of grinding poverty, of want and bareness.

Our Children. They tell the tale of the same environment from which they come, poor, half-starved, disease-ridden, wild and not amenable to discipline. Our whole African society is ground down with the weight of all this poverty, want, disease and insecurity. Indeed apostles of change such as we are cannot be complacent about things as they are. We want more homes for the



Africans, better homes, better children, a better society in which to live better lives. I call on you to rededicate yourselves anew to this idea and vow as you are about to leave this course. We must strive and struggle to bring about this change that we so much desire. One woman there in a country village who out of nothing produces something, say a piece of garment for her little one, or makes one bar of soap out of home-produced lard, has brought wealth by saving, happiness and contentment into her home, and that home is all the better for it.

Our African homes in a number of cases are often noisy hovels of endless rows and quarrels between mother and father, and between parents and children. Our young are thus forced to grow up in an atmosphere which is both unhappy and unhealthy. As a result their souls are not allowed the chance to expand and develop normally. They are cramped and crabbed from the cradle. No wonder there is so much crime and juvenile delinquency in our African community.

Far too much is against good citizenship. A change in the home, in the conduct and character of its inmates is very urgent, and the apostles of the gospel of change must work for this transformation in our society. But just personal change alone is too small, much as it is desired, and

perhaps this is where many of us have complacently stayed, and lived and will die. No man liveth unto himself. We are members of one another. We must share our lives with those of our own fellowmen, because as I think we know, when men change, the structure of society changes also. By being better and making others better the whole of society becomes better. At the same time this changed society produces changed men, and gradually this interplay between man and his society results in the change and progress which is divinely inspired and is what distinguishes man from beast.

The world we find ourselves in is made hard for us by selfishness, greed and hate. Evil is an ever present reality. But we must gird ourselves to fight it with all the means in our power. After all life is a struggle against this evil, and we win respect as a people only when we overcome the odds which are against us. Strength is gained only in the struggle, and hope only in small successes here and there.

The battle is hard and long but the effort is worthwhile for God helps those who help themselves, 'and with the strength and fresh hope born of our little successes here let us go back to our places more determined to strive to improve our lot and that of our fellowmen.

L. D. MAHLASELA.

## Sursum Corda

### BEHOLD A LADDER

**B**EHIND every achievement, every worth-while advance that has ever been made, there has always been somebody who dreamed. There is a tradition that Columbus was a very young man when he first dreamed of western lands. The records show that older people have dreamed and achieved, but for some reason the weight of evidence of achievement is on the side of young people. Youth seems to be the time for dreams. The pattern for improving the world is stored up in young people's dreams.

Jesus, in the early days of His ministry, gave at Nazareth a bold and daring outline of His programme, so that the people were astonished. But the neighbours said, "Is not this the carpenter's son?" So today young people dream what the neighbours call impossible things, forgetting the ways of history and the story of man's upward climbings.

They forget also that behind a dream may be God, who seldom sends a dream without sending along with it a ladder, a ladder of achievement. Sometimes the dreamer himself is not too sure about it, and his achievement is in danger. Young Gideon was conscious of a call to deliver his people from the Midianites; but "Behold my family is poor" said he, "and I am the least in my father's house." The answer to that was, "Go in this thy might, and save

Israel from the hand of Midian: have not I sent thee?" In other words, God says to the diffident dreamer, "I don't care whether your family is rich or poor, whether your parents are conspicuous or humble. If I, the Lord thy God, am calling you, with my call I send the possibility of success."

As further evidence that God sends the ladder with the dream, we may recall that blindness could not check the glorious surge in the heart of Homer, or that his origin as a slave could not thwart the scientific achievements of George Washington Carver. Abraham Lincoln, a backwoodsman, rose to the supreme office in his country. In celebration of the president's birthday one year, a newspaper published a very striking picture of his birthplace—a log-cabin at the foot of a mountain—with the White House at the top, and between them a ladder.

For each of us there is a ladder, if we are willing to do some hard work. The commonest reason for the failure of dreams is the lack of willingness to work hard enough. Occasionally God allows somebody to catapult into success, but ordinarily it comes only as the result of struggle, of climbing the ladder rung by rung.

Ladders are of different patterns, but there are rungs which are found in all of them. For instance:—



*Preparation.* Far too many are impatient. They are anxious to telescope their training and get out into the world on the business of their dream. In consequence they are unready, and so circumstances are apt to be too strong for them. Jacob had to learn this by being cheated.

*Moral Integrity.* It is so easy to want to be popular with your group, and sometimes the behaviour norms of the group are not really moral. We have to master the way to be in the group without necessarily being of the

group. There is always a way to say 'No' that is both polite and convincing, provided our lives are consistent.

*Christian Fealty.* If God is not given His rightful place as master, there is a gap here and the way upward is broken. "If He is not Lord of all, He cannot be Lord at all." And how God's Spirit has to wrestle with us before we can be brought to yield and find deliverance from self-will. But in His mercy He does it.

J.P.T.

## The Bible School in 1952

*Head : Rev. G. Owen Lloyd. B.A.*

*Lady Tutor : Miss M. Morrison*

### 1. TRAINING COURSES IN EVANGELISM

#### (a) Evangelists' Course.

(i) *Students.* The course in evangelism for men was held from the first Sunday in February to the last Sunday in June and was attended by twenty men. One man was present for a third course after an absence of sixteen years and two were attending the course for the second time. The various denominations were represented as follows :

Bantu Presbyterian Church	— 10
Methodist Church of South Africa	— 7
Congregational Union	— 1
Presbyterian Church of S. Africa	— 1
Dutch Reformed Church	— 1

The standard of education which the men had reached ranged from Std. VIII down to Std. I. This meant that teaching had to be adapted to the ability of each student. Two students left a month before the end on account of illness.

(ii) *The Course.* As the Head had to do all the teaching excepting for two afternoon classes a week the timetable and the course followed the plan of the previous year. The material was new to all the students and it was possible to give them regular tests. 15 hours a week was spent in devotions and Bible reading, 20 hours in study and 6 hours in manual work. Only one student, a man of sixty years of age, found the course beyond his ability.

The students conducted services in the surrounding villages on Sunday mornings and accepted invitations from nearby churches to conduct revival services and were specially busy doing this during the Easter season.

#### (b) Bible Women's Course.

Of the sixteen women who attended the course in evangelism for women held from 5th August to 18th November, 10 were from the Bantu Presbyterian Church and 6 from the Methodist Church of South Africa. As ten of the sixteen women had passed Std. VI and thus had a fair knowledge of English, the teaching was given in English and interpreted into Xhosa. Two of the women

were wives of evangelists who had attended courses at the Bible School. The average age of the women was forty-two years.

The Lady Tutor bore the main burden of the teaching, the course being the same as in past years with extra attention being given to preparation of addresses. Miss Moore Anderson, Lady Superintendent of the Girls' Boarding Department at Lovedale, gave a class a week on St. Luke's Gospel, Mrs. Lloyd conducted a sewing class each week and whenever the Head was not away on field work he conducted classes. He conducted the school while the Lady Tutor attended the Women's meetings of the Bantu Presbyterian Church Assembly.

The women's course was marked by a particularly happy spirit of fellowship this year and we believe that they will be able to take back to their mission something of that fellowship.

#### (c) Correspondence Course.

One student continued with the course during the year and got halfway through the course. Three students were enrolled at the end of the year for the two year correspondence course.

### 2. SHORT COURSES

Between February and June the Lady Tutor visited the Women's Associations of the Ciskei, Transkei and Natal Presbyteries of the Bantu Presbyterian Church and made personal contacts with women who wished to attend the course in evangelism for women at the Bible School.

During the second half of the year the Head conducted courses at the Pirie Mission, Lovedale local congregation and Emgwali mission of the Bantu Presbyterian Church, at the Annshaw, Amatola Basin and Kimberley missions of the Methodist Church of South Africa, in the West Bank Congregational Church, East London and two courses of a week each were conducted at Wilgespruit Christian Community Centre, Roodepoort for the Transvaal Missionary Association. The two courses were attended mainly by the evangelists and ministers of the Paris Evangelical Mission and the Swiss Mission in South Africa.



### 3. PUBLICATIONS

The publication of the *Preacher's Help* in English, Xhosa, seSotho, Tswana, Xitsonga, and Zulu has continued throughout the year and we have been able to start up the Cizezuru version again as from July 1951. The usual sermon outlines for Easter, Christmas and New Year were issued and a new series of sermon outlines on the Ten Commandments commenced. The commentary on St. Luke's Gospel which has been a feature of the *Preacher's Help* almost since its inception, was completed this year. It is proposed to publish the daily Bible readings of the International Bible Reading Association as adapted for South Africa by the National Sunday School Association of South Africa. This feature will commence with the English version in 1952 and continue in the vernacular versions in 1953.

The circulation of the *Preacher's Help* is 3,575 and is made up as follows:—English—1015, Xhosa—639, Zulu—400, Sotho—454, Cizezuru—528, Xitsonga—387, Tswana—152.

We are most grateful to the translators for their faithful co-operation in the translation and preparation of the manuscript for the press and proof reading. The dispatch of the copies has been facilitated by the purchase of an addressograph. This has been made possible by a grant given some years ago by the Committee for African Literature in London.

The special inset in seSotho (150 copies) was sent out for the Church of the Province to certain subscribers.

In co-operation with the Congregational Union of South Africa the Head published 450 copies of Sunday School lessons in Afrikaans for use among Coloured children.

The Lady Tutor published a booklet on Preparation of

Addresses for women of the women's associations in African churches.

### 4. GENERAL

(i) *Financial Position.* At the beginning of 1951 the Board of Management realised that the expected income for 1951 which included the £217 increase in donations from the South African churches, would not cover the estimated costs of the courses to be conducted. An appeal was made to the South African churches and the Methodist Church of South Africa responded by increasing its grant from £400 to £663, this sum including the interest on an overdraft of £1,000 at the bank. On 31st December 1951 the overdraft at the bank was £1,150. We were fortunate to receive a gift of £100 from Rev. D. A. McDonald during the year.

(ii) *Repairs.* During the year the crowns of the huts were re-thatched and had wire cones put over them to make the repair more permanent. One R.O.E.C. lavatory was built as part of a scheme to replace the pit lavatories that are caving in. Other repairs have been postponed for fear of increasing the overdraft at the bank.

(iii) *Bursaries.* The sum of £200 which was granted by the Church of Scotland for bursaries for trainees of the Bantu Presbyterian Church was used up. Each bursary covered the boarding fees, cost of books and paid £4 towards travelling. Half the sum was used in bursaries for men and half for women.

The Bursary grant from the Methodist Conference was divided into seven bursaries.

(iv) *Staff.* The lady tutor went on furlough at the end of November 1951 after four years of service in which she has made a valuable contribution towards the cause of training African laywomen for the Christian Church in South Africa. We wish her a restful furlough.

## New Books

### "I Was in Prison"

#### A REMARKABLE BOOKLET

RECENT months have seen the publication in our midst of a veritable *multum in parvo*, which thoughtful South Africans by the hundred ought to read\*. Mr. Junod gathers into thirty-two closely-packed pages a unique experience of more than twenty years' dealing with prisons, prison staffs and criminals. He also had the great gain of attending in 1950 the Congress of Penitentiary Science in The Hague and also the Congress of

Criminology and the Congress of Psychiatry in Paris. Thus we have a blend of South African experience, conditions and remedies and the wealth of research and experience of experts drawn from many parts of the world.

The facts disclosed concerning the increase of crime in South Africa are disquieting. In 1912, 46 per thousand of the population were prosecuted for offences; in 1922, 49 per thousand; in 1932, 72 per thousand; in 1948, 71 per thousand; in 1946, 86 per thousand, in 1949, 96 per thousand.

We may think, in terms of our artificial imprisoning of petty-offenders, that the prosecutions distort reality. But real crime shows also formidable increase. In 1940 there were reports of 49,411 cases of serious crime; in 1945, 69,036; in 1949, 139,212. The last increase is largely due to a redefinition of "serious" crime, which was long over-

\**I Was in Prison*: The Modern Approach to Crime and the Criminal, by Henri Philippe Junod (Penal Reform League, Pretoria. Obtainable from Van Schaik's Bookstore, Church Str., Pretoria: 1s. 6d.),



due. But that there is serious deterioration cannot be denied.

Mr. Junod also points out that in 1950, for a population of about 12,789,000 we passed a million convictions of offenders in our Courts: 1,060,803. About one person in twelve was convicted of an offence. And we have from 3,000 to 4,000 more persons in prison daily than Great Britain with four times our population.

On the other hand, there are comforting features. Our Children's Act is, and remains, one of the best examples of legislation for juveniles existing in the world to-day, and it is considered as such by the United Nations.

Mr. Junod has much of value to say on "Nuisance Offenders"—statutory offenders, traffic offenders, alcoholics, hoboies, vagrants and won't-works.

One of the features of the publication is its realism, in the best sense. With all the author's burning passion for justice and reform, there is a freedom from sentimentality that will make an appeal to many readers. He cites how George Bernard Shaw, in his cynical way said, "Whilst we have prisons it matters little which of us occupies its cells," and Shaw added, "The most anxious man in a prison is the Governor." Of such quips Mr. Junod says, "Bernard Shaw's remarks may be witty and caustic, but they are essentially impractical. It may be that 'Laws grind the poor and rich men rule the Law,' but society has to secure the dangerous man, and to restrain him from the possibility of destroying, raping, or making the lives of others a misery. Therefore there must be prisons, discipline, custody, and society has a right to protect itself."

"On the other hand," he goes on, "the work of Elizabeth Fry and John Howard, the efforts of Beccaria and, in our time, Viscount Templewood, have not been in vain. The whole civilised world begins to understand that, once a man, a bad man, is secured, there is no justification whatsoever for those who look after him to copy his methods and retaliate in the same spirit he displayed, to take it out of him by torture, physical or mental (which only drives it in for good), in one word, to sink to the level of the criminal. Therefore, notwithstanding all the fluctuations which changes of policies bring with them, all the swings of the pendulum from sentimentality and feeble-mindedness to brutality, there becomes apparent a much more intelligent and effective programme of treatment of persistent offenders and habitual criminals."

The same outlook is apparent in the words, "The professional criminal class revels in the idea that they have dictated the conditions of our prisons. They must be made to realise that there is no glory in their achievements. They therefore need to be treated entirely apart from the other groups, and to be made to understand that the community does not play with them, and is more intelligent than they are. . . . But the motto remains, 'Never sink to

the level of the brute; always lift up!' Violence answering violence, except at the time of arrest, degrades authority. . . . Let us remember that 'human anger, collective as well as individual, does not promote divine righteousness;' that there are outrageous conditions making for crime in our midst, and that the first duty is to abolish such conditions. Archbishop Temple used to answer those who were asserting that people preferred gaol to their usual daily conditions of life: 'If this is so, then the shame is that we should let such conditions develop; let us change them.'"

Such are a few of the good things in a publication which we commend to the earnest attention of all our readers.

R.H.W.S.

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## A South African Poetess

MISS Mary Morison Webster, a South African poetess, has published four volumes of poems and in her latest\* volume she selects some from each of the four and adds several poems hitherto unpublished. The result is a book of uncommon merit. Miss Webster is a poetess of unique and lonely power who, one hopes, will be remembered long after her day.

It is one of the ironies of our country that in a land whose masters in literature, and especially in the realm of poetry, are few, even those of the front rank are little esteemed and their work is neglected. Miss Webster's delicacy of thought and expression, her poignancy, her mastery of metre, her wide horizons (conveyed often in a word or two), and her tenderness towards all living things make her a writer who must surely come into her own.

Not all will like her. Over those for whom the ideal of life is one long holiday or for whom existence never emerges from the shallows she will have no power. But over those who have tasted of life's bitterness and have plumbed some of its depths she will be a companion from the day of discovery.

She has a concern for the dumb creation, so that animal and bird poems have a section to themselves. There are even poems entitled "Drowned Kittens" and "Animals At The Medical Research." After describing the death upon the Cross, she says of the latter:

*But these, to dreadful ends consigned,  
The sport of science for mankind,  
For whom no glory shines nor power,  
Within their sacrificial hour,  
Dumbly, uncomprehendingly  
These die upon a bitterer tree.*

\**Flowers from Four Gardens*, by Mary Morison Webster, (The Paladin Press, Johannesburg, and from all booksellers).



Few poets give so large a place to rain :

*All night I heard the noisy rain,  
After long days of dust and heat,  
Beating against the window-pane,  
Treading the dark with tireless feet,  
And as I lay I blessed each drop  
That fell upon the still house-top.*

Miss Webster does not interpret the blitzed world of to-day with its raucous ideologies, but dwells among the poignant intimate things of the human heart, especially of the hurt and desolate heart.

#### DESPAIR

*I bade the night to tumble  
About my stricken head,  
I bade the whole earth crumble,  
Praying to be dead.*

*"Lightning, rend my roof!" I cried,  
"Stars, fall round my ears!  
Time, sweep o'er me in a tide,  
Drowning me with years!"*

*In the dawn, about my head  
Crept the casual day;  
On my cold, familiar bed  
Wrecked and still I lay.*

The mentally afflicted find more than one place in this volume :

*Here, with a narrow compass for their walks,  
Whose fancies, on a nightmare of the mind,  
Range the wide earth in horror unconfined,  
Beneath tall trees, by tended beds of phlox,  
All seared with sorrowing and sick with tears,  
Wander the world's Ophelias and Lears.*

It is not surprising that Autumn is a theme that figures largely in Miss Webster's poems :

*Damp and desolate, heavy and sad, stand the trees in the wood;  
Trickles the stream faintly, muted with leaves, in its cold bed;  
The monk, Autumn, goes walking soberly in his brown cassock and hood,  
Chanting, intoning, as he stumbles over the noded roots, the mass for the dead.*

Some may be offended by the almost unrelieved melancholy of the poems. Miss Webster is not unlike Mr. Fearing in Bunyan's great allegory, who was said to be one that played upon the bass. "He and his fellows," said Great-heart, "sound the sackbut, whose notes are more doleful than the notes of other music are." But he added significantly, "Some say, the bass is the ground of music. The first string that the musician usually touches, is the bass, when he intends to put all in tune."

R.H.W.S.

**Bonno-Botlwaelo**, by Mr. L. D. Matshego.

This book written by Mr. L. D. Matshego of Rustenburg, Transvaal, is interesting and stands in a group by itself in the catalogue of Tswana literature of to-day for the reasons that follow below. Its title suggests that it treats of traditional and customary practices in a self-contained tribal unit. Indeed, it touches upon every aspect of the life of the Banotwa, a section of the Tswana-speaking peoples of this land. The writer has cleverly sketched their tribal movements in the earlier years of warfare and their contact with the Dutch as well as with the other Bantu races.

The book contains valuable information as regards the people's ways of living, thinking and acting but Matshego seems to have had as one of his chief aims, to criticise with a view to correcting those things that he considers harmful to Bantu society of to-day: the jealousies of chiefs and headmen, the bad influence some men have on chiefs, the observance of certain customs and practices which have had their day, the unfair allocation of land. Matshego well knows his people and for their future welfare he puts forward sound suggestions.

He uses his idioms freely but in a masterly way and at many places he uses very good prose. Now and again, he repeats words and ideas in the style of Mofolo and Machobane. He uses Protectorate Tswana interspersed with words from Southern Sotho and many loan-words from Afrikaans. With enlightened guidance and encouragement Matshego will make a good Tswana writer.

Perhaps criticism can be levelled against his orthography. He seems to have broken away from the terms of the 1937 settlement and to have moved towards the conjunctive writing of Tswana in such words as *kagore*, *kagonne*, *lefalele*, *Ere*, etc. Northern Sotho influence manifests itself in words terminating in *-pye* although there are corresponding Tswana words for these. The book has attempted to employ the words used in cognate dialects of Tswana as used in the Protectorate in order to serve the multi-lingual school child of the Transvaal. Like others writing at the same time, he had the suggestions of the famous Somerset House Conference in mind. The most serious of his faults is the consistent wrong use of the subjectival concord of the class 1 nouns with nouns of class 2 (Meinhof's Class 3) e.g. instead of *molao o*, *motse o*, *mokgwa o*, *moletlo o*, he writes *molao yo*, *motso yo*, *mokgwa yo*, *moletlo yo*. This is grammatically incorrect. All the other concords have been correctly employed and I ascribe this error to oversight rather than to dialectal variation. Other faults include word-division and this raises the question of whether the time is not opportune for the settlement of word-division as regards conjunctions, adverbs, and deficient verbs, the consistent employment of *h* where we would expect *f* or *g*, the omission of the



second vowel in words like *rraagwe*, *jaaka*, *jaana*, of capitals in *Mokgalagadi*, *Makgowa*, et .

*Bonno-Botlwaelo* is undoubtedly a good contribution to Tswana literature. The second edition, if nothing can be done with the first, must be drastically revised by someone conversant with the present Sotho-Tswana orthographic settlement. The printing has been very carefully done by the Via Afrika Bookstore, but the cover is very poor.

It will make an interesting prescribed work for our public examinations.

M. O. M. SEBONI.

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***The Church : Faith and Order Report*** by Dr. R. Newton Flew. S.C.M. Press 3/6.

In this unpretentious publication one gets an admirable account of what has been written on the subject of the Church by the best minds in all the Churches during this century. It is the report of a commission appointed by the World Council of Churches and is the handiwork of the chairman Dr. Flew, a man who himself has written an important book on "Jesus and his Church."

The World Council is the concrete issue of the Faith and Order Movement which really began in Edinburgh at an epoch-making Missionary Conference in 1904. Its high lights have been great conferences held in Lansanne, Edinburgh, Amsterdam. Meanwhile it has produced a rich harvest of literature, a large part of which deals with the nature and purpose of the Church.

It might have been expected that a report, which had to cover so wide a field and take into account a great variety of divers views, would be dry and indigestible. Actually this report is a pleasure to read. It is a masterly handling of multifarious material, felicitous in style while it is chock-full of information. It is divided into manageable chapters the first dealing with "The Nature of the Church; Agreements and Disagreements."

Disagreements have long been conspicuous and have been a serious obstacle to the progress of the Christian Cause. The Faith and Order Movement has led through conferences and Christian fellowship to welcome and happy agreements and to a widespread conviction and confession that "the Church is not a human contrivance but God's gift for the salvation of the world." On this it is not difficult to reach agreement. It is not so easy to agree on the means employed, Ministry and Sacraments.

A second chapter outlines the Background of our Divisions, shows to what extent they still operate and points out persuasively the extent to which many have ceased to be significant. It gives illustrations of the extent to which walls of separation have been broken down.

A very suggestive chapter deals with the Contemporary Situation, the unifying influence of modern missionary exigencies, the challenge which has come to all lands from

novel ideologies and totalitarian systems. All Churches have had to re-think and re-adjust themselves to the impact of powerful forces largely, often wholly, antagonistic.

Astimulating chapter deals with new Trends in Theology. Some of these would seem at first to be divisive rather than unitive. But of all of them we believe it is true to say that they disturb positions which appeared to be fixed; they create fresh bonds of sympathy across traditional divisions; and some may in God's good time prove capable of bringing agreement in areas where we are as yet divided.

This must suffice to indicate what the nature is of this remarkable compilation. It will richly repay careful study on the part of those who believe in "the essential oneness of the Church and the obligation of the Churches to manifest that unity." Moreover it is a reminder to those who love the Lord Jesus in sincerity that the motion of his desire for unity among his followers was "that the world might believe that Thou hast sent Me."

J.B.G.

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***Natural Science and the Spiritual Life***, by John Baillie (Oxford University Press : 5/-).

Dr. Baillie, the learned Principal of New College, Edinburgh, and Professor of Divinity in the University of Edinburgh, was asked to deliver a discourse before the British Association for the Advancement of Science on a Sunday evening during its meeting in Scotland's capital in August last. Taking as his text, "Can two walk together, except they be agreed?" (Amos III, 3) Dr. Baillie dealt with the relations between natural science and the spiritual life. He rejected the idea that what was involved is the relation between the outlooks of two different men—the man of science and the man of faith. "Surely," he said, "the depth of the problem emerges only when the man of science and the man of faith are the same man, so that the two who have to walk together are but two elements in the total outlook of a single mind."

Professor Baillie frankly admitted the large place that scientific discovery and scientific thought have in the modern mind. He acknowledged that sometimes science is regarded as the enemy of religion, while on the other hand religion is sometimes thought of as unfriendly to the advancement of science. Religion sees in the natural world the handiwork of God, and so concerns itself with scientific discovery, and science, in the form, for example, of psychology, concerns itself with the soul of man. Yet Dr. Baillie sees no reason for antagonism, but rather that each may be the helper and enricher of the other.

Dr. Baillie went back to Socrates, and with great erudition traced the problem of the relationship between the two down the ages until our present time. The argument is closely knit, and any attempt to summarize would not do



justice to the author, but we trust many of our readers will read and master it in this published form of the discourse. Dr. Baillie concludes with the words: "After all, we are men before we are scientists, and except in the context of a full humanity our science will be little worth. But if, on the other hands, while faith humbly subjects itself to the discipline of scientific instruction, science at the same time subjects itself to the overriding claims of a devout spiritual life, then perhaps the two can be so agreed as to walk together in peace, and knowledge may

grow from more to more,  
But more of reverence in us dwell,  
That mind and soul, according well,  
May make one music as before."

R.H.W.S.

## Lovedale Notes

ON 22nd January Mrs. J. K. Bokwe passed away at her home near Lovedale. She had reached the great age of eighty-five.

For nearly sixty years Mrs. Bokwe was prominent in Church work, first as the wife of the Rev. John Knox Bokwe and later by her own individual effort. She shared her husband's life when he was minister at Ugie. There she and her husband did excellent service and won the respect and confidence of the White and Coloured community as well as of their own African people.

When failing health compelled Mr. Bokwe to retire, he and his wife settled near Lovedale. Mr. Bokwe passed away in 1922. His widow stayed on in the house they had built, and busied herself in the work of the Church and many good causes.

Some time after her husband's death, Mrs. Bokwe was appointed Bible woman at the Victoria Hospital, Lovedale. She gave much spiritual help to those who came to the outpatient department and to the patients in the wards.

In 1937 the Women's Foreign Mission Committee of the Church of Scotland celebrated its centenary. It was decided to invite to Scotland a woman delegate from India, another from China and one from Africa. Mrs. Bokwe was chosen to represent Africa. She stayed in Scotland about six months, chiefly in Winter time, and addressed meetings in many parts of the country. But the chief impression she made was by her friendliness, quiet humour and devotion.

For long she was connected with Lovedale Institution Congregation. Latterly, however, owing to failing health, she worshipped nearer home. It was a joy to her that in her last days the John Knox Bokwe Memorial Church was erected near Ntselamanzi and that she had the ministra-

tions of minister and office-bearers connected with it. Near that church, surrounded or continually visited by the members of her family and friends, she passed her closing years. With a strange premonition, on 21st January, she knew the end was coming when to others there seemed no indication. And in peace she passed away.

The funeral was held on Thursday, 24th January, and was attended by almost one thousand people. After a brief service at her home, the main service was held under the oaks at Lovedale, and was conducted by the Rev. Dr. R. H. W. Shepherd, Principal of Lovedale, and the Rev. J. J. R. Jolobe. Others who took part were the Rev. N. Kumalo, of Burnshill, and Rev. S. Mashologu of East London. Her remains were laid to rest beside those of her husband in Lovedale Old Cemetery.

We extend to her sons and daughters and other relatives deep sympathy, while giving thanks for a full life, lived in the service of her family, her friends and her God.

## Margaret Wrong Prize.

This Prize will be offered annually by the trustees of the Margaret Wrong Memorial Fund for original literary work by writers of African race living in a part of Africa to be decided upon each year by the Trustees.

### Regulations for 1952

1. A silver medal and a money prize not exceeding £5 will be offered in 1952.
2. In 1952 manuscripts are invited from Northern and Southern Rhodesia, Nyasaland, Portuguese East Africa and Angola.
3. The length of manuscripts should be not less than 5,000 or more than 15,000 words.
4. The language may be English or Portuguese.
5. The manuscript must be of an imaginative character or descriptive of African life or thought, and suitable for general reading.
6. Each manuscript should be accompanied by a statement signed by the author declaring that it is his own unaided work and has not previously been published.
7. Manuscripts should be addressed:  
"The Margaret Wrong Prize," c/o The International Committee on Christian Literature for Africa, 2 Eaton Gate, London, S.W.1.
8. Manuscripts must reach the London office of the International Committee on Christian Literature for Africa before 31st December, 1952.
9. In the award of the Prize the decision of the Trustees will be final.